

THE NOTA.

Ble sermons, made by the golly and famous
Clerke Maister John Caluyn, on
the seuerall Sondages in Maye, the yere
1551. vpon the Psalm. 46. Teaching vs con-
stantly to cleaue vnto Gods truth in time
of aduersitie and trouble, and neuer to
shynke for any rage of the wicked, but
to suffer all thynges in fayth and
hope in Iesus Christ. Englished
by William Warde.



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halfe Egle and the Keye.

1562.

THE PRINTER TO THE
Reader.

Here hast thou good reader thre sermons
preached in the Citie of Geneua by the
godly and excellent learned man Mar-
ster Iohn Caluin, at such time as there was cer-
taine brutes and rumors that it shoulde be by
the enemies of Christes Gospel, beseged, assaul-
ted, and (as they in their furie and rage brag-
ged) turned into Ashes which as they did wel
serue for the comforte and incorageing of the
present hearers in that case and at that time: so
may they also be to the, in what perile or dan-
ger so euer thou shalt be hereafter, wherby al-
so thou maist learne to cast of al presumption
and vaine hope wherewith men abuse and de-
ceyue them selues, and to vnderstande that all
our health and wealth depen seth onely vpon
Gods mere goodnes and mercy, who as he is
alwaies ready to heere and preserue all such as
call vpon him vnfeynedly so will he also be
glorified in the ouerthrowe and destruction
of his enemies, which go about to darken,
hinder, and subuert his trueth, by
their pollicye and
power.

On Sondaye , the

twelueyth daye of Maye , the yere
1561 . at after noone.

PSALME. 45.

God is our refuge and strengthe , a very present helpe and succour in trouble. Therefore wyll we not feare though the earth should be moued, and though the hilles should fall into the mydde of the Sea . Though the waters thereof rage and swell, and though the mountaynes shake at the tempeste and rysinge thereof.



I feuerie one of vs with him selfe could thynke vpon that whiche he hath felt of gods goodnesse in effect. Certain it is that we should all be fullpe resolved to reposes our selues in hym, and also in generall we shoulde haue this consideration to feelee howe God neuer fayleth them that cal vpon hym, and trust in him, we shoulde desie all that the Deuill and our enemies can worke against vs: But oure unkindenesse is cause

A. II.

that

The first sermon.

¶ If we haue felte any notable ayde
from God in the mornynge worlthe
of remembraunce, yf there come ne-
uer so litle trouble at night al is for-
gotten, and banysht away. And
why? Because we haue buried that
which soughte allwayes to be before
our eyes, the consideration whereof
myght so assure vs that we shuld be
strong and invincible against al as-
sautes and alarmes. And therfore
haue we moze neede to thinke vpon
þ doctrine which leadeth vs to that
mark, as the psalme which we haue
partlie recited is verye meete. And
about al whan god visiteth vs with
troubles which we may see on every
syde, than is it that we must call vpon
him more than at any time. But
nowe we maye not tary oꝛ loke for
the extreme necessitie, as many doe
that thinke to make their profite of
that which they haue heard & read
before. And then when god shal send
them any affliction, they cannot ap-
plye the holy scripture to their vse.
And why? For it is as yf they had
their weapons rusty oꝛ els cannot
occupie

The first sermon.

occupe them in time and place, for
asmuche as they haue not looked on
whiche side they ought to handle the.
So then let vs not tarry as I haue
sayd till we be constrained to proue
the strength of gods promises, for to
fight through them against al assaul
tes and temptations, but let vs adde
thereto rather that god wil not leaue
vs vnprouided, but will arme and
defende vs be tymes, or els the let
shalbe in vs. Nowe then it is sayde.
That god is our protection and strength, that
he is a helpe which is found in affliction
wea and is not found at times, but
euer more, and neuer faileth. True
it is that the prophet whiche made
this psalme minded to teach y^e faith
full that bycause God had already
shewed them they shuld be fully re
solved to hope alwayes in him. For
he speaketh of that which the people
already had proued & felt. For thys
cause he saith that God hath been
their protection and strength: but
with all he addeth that he is founde
in all necessities, and that alwaies.
For the worde y^e he useth signifieth
A. iii. euen

The first sermon.

such as we saye in our tonge, verie much oꝝ abundantlie. Finally, as the Prophete here exhorted those of his time to make their profite of the succour that was gyuen them from aboue when they were euen at their wittes ende, as they saye, and were as men amased: as (I saye) he exhorteth them to hope alwayes foꝝ the like vntill the ende: so, on oure syde, let vs knowe that the holpe Whosse spake not foꝝ one time, but that at this daie this doctrine oughte to be practised of all them that god wil cal vnder his protection, we are of the number: Let vs then applye thys psaline to our profite, and let vs not doubt but that the holy ghoſte pronounceth that we shall fynde in god the same that the auncient fathers felt in him. Nowe, it is true that euerie man can not say god is our protection, foꝝ the vnbeleuers shall rather seele him contrarie, and it must needes be that al the elementes and all creatures, be their enemyes, and that heauen and earthe are the armes of god to execute his vengeance vpon

Gods protection, be
logeth not
to the wicked.

The first sermon,

Upon his enemyes. But howe soeuer it be, if we be well perswaded in this, that God hath chosen vs for his people as we haue thereof an infallible testimonie in his worde, let vs content our selfe therewith, and cast no doubt at all that he will be in these dayes, as at other times, an ayde and helpe in affliction.

This word affliction is notable and well spoken, for bycause if we were aduertised that god will trie vs, and therfore often times gyueth the brydle to our enemyes, we shuld thinke we were in an earthly paradise, as they saye. It becometh then that we Ioyne these two thynges together, that is, that we shalbe afflicted beyng of the church and vnder gods keeping, and that our enemyes shall not cease to set their feet many times vpon oure throtles, so that men shall thinke that they woulde utterly destroy vs: but in the meane while god will be our ayde in time. Thus then is it that we haue to keepe in mynde vpon this place, that it is not synple spoken that

A.iiii.

god

The first sermon.

God wyll succoure alwayes those that call vpon hym , and that haue their refuge vnto him, but this word affliction is addid to it for to signifie that they shall mourne many times and shall eate the fruites of anguyshe as it is sayde. And on the other syde that they shall feelee that god is present and ready to succour them. But yet this word affliction is in the plurall number, to declare that whan God hath once reached out his hand vnto vs, he will not leaue to doe euer the like. And so we maye call vpon him an hundred thousand times, & wyll he wil be nigh vnto vs, yea but not so soone as we wolde as I haue already sayde. And that also is for to confyrme the better the exhortation which is giuen vs vpon this point, for if it had ben sayd that god is our ayde in due time in any affliction, and that it had ben spoken but of one affliction onely, it had ben to bare: but whā it is said that in al necessities, in all anguyshe, and in all daungers, god is ready to helpe vs, whan we haue that, we must gather ther-
of

The first sermon.

of double doctrine, that is that we can not escape after we haue suffered one assault, but that we must fight it out constantlie al the daies of our life. And furthermoze that we know that the goodnes of god & his might and power will neuer faile vs, and that we shall finde therein suche perfection, that when we haue ben once succoured by it, we must hope for as much againe in time to come, yea a thousand times moze whan we shall haue neede of it. So then therupon it is sayde, that. We will not tremble or feare though the earth be moued: and though the hylls should be caried into the myddest of the sea and though there should be earthquakes. Yea though all should be turned by side downe though the rockes should dash one against another, and that there should be so greate violence or danger that a man should thinke that the worlde would perishe. Yet wil not we feare. Here the prophet sheweth vs that god is not due ly honored of vs, and that we shall not praise his ayde as it is worthy, onles we desyre all that may happen

A. b. vnto

1

The first sermon.

unto vs to the contrary: For marke
wherin we faile grossely and doltish
ly, that we thinke not we do iniurie
to god, we thinke not that we robbe
him of his honour, whan we trem-
ble & feare at euery alteration and
chaunge. For as sone as there is any
bruit or bypore here beneth, and that
we thinke we are discomfyted. And
whan men skymyshe togyther in
such a sort: they know not that they
do god iniurie most shamefully. And
why: Whan it is sayd that god is al-
mightye, and that he will be our de-
fendour we ought to weygh and con-
sider that which may hinder our sal-
uation, and all that semeth to keepe
him from helping vs. If herebyd we
feare when we are aduertised of the
succour which he hath promised vs,
and that in the meane tyme we are
styll bered with cares & feare aboue
measure, & that as sone as we heare
any tumult or sturre, and conceyue
anye trouble we thinke by and by,
that there is no moze hope, it is as
muche as yf we sayde, there is no
moze a God in heauen so, to succour
vs

The first sermon.

vs. True it is y^e we will not speake these same wordes but our faith shal be as it were beaten downe, where as it shuld resist al that semeth to be repugnant to the promises of God. When god saith simply. I will succour you, what so euer chaunce. If there come any thing which semeth contrary to that y^e god said, we loke therevpon, & vpon that we fire oure senses. And loe this is y^e cause that god is cleane forgotten. So then, as many troubles and mistrusts as we conceiue, so many blasphemies commit we against god, by which we diminish the power of god, as if we wold pluck him out of his seat. It is not then without cause that the prophete addeth here that y^e faithfull after thei be perswaded y^e god will be their aids, yea in time conuenient he saith that they will call vpon him in affliction. And what shall this affliction be? he saith not y^e they shall haue their refuge to God when they shalbe at their ease when theiyr enemyes saye neuer a word vnto them neither goe aboute once to touche them, but it shall be (saith he) when tentations shall

Trouble
and affliction
on prouok
vs to prayer

The first sermon.

be so great, and so horrible, that men
shall thinke that the mountaynes
woulde runne hedlong into the bot-
tome of y^e sea. Now I pray you what
a shame shall it be to vs whan we
shalbe amased if thye o^r sower men
doe moue o^r sturre: It is true that
the prophete vsed here a manner of
speaking which men cal in common
langage excessive, but it is not with-
oute measure, which is to instructe
well our faith. But thus much is in
it that he byingeth vs euen to a con-
fusion so fearefull, that we cannot
any moze make difference betwene
heauen and earth: Let vs put y^e case
(saith he) that not onely there is op^e
warre, that they strike the d^oomme
fo^r souldiars euery where, mount
artillerie, make al preparation, take
vp both ho^rsemen and fotem^e, that
not onely thys is done but also that
there is muche moze than this, that
is, that mountaynes remoue, and
that it semeth that they will fal and
peryshe, and that there is nothinge
but gappinge gulfes euery where to
swallow vs vp: yet must we be well
assured

The first sermon.

assured euen then, that god will help
vs. Nowe then, when it is sayd that
we will not feare, it is not that we
shalbe inflexible neither were it good
so. For what shoulde become of our
trust that we haue in god yf we had
no daunger. We muste then feare:
but he speaketh of an astoning such
as the vnfaithfull haue: for, in as
much as they rest not in god neither
haue tasted of what value hys pro
mises be, nor prayed vnto hym as
they ought, he payeth them as they
haue deserued, y is y there nedeth
but a lease of a tree to sal, & loe, they
are as men vanyshed away, there is
neither sence memo2re nor courage
in them, and no man can mytigate
their sorowes by any meanes. This
is then that which the prophet mea
neth briefly to weete that in fearing
we shal not be ouer pressed w feare,
so that we haue set our stay vpo god
and that we haue our refuge to the
succour that he hath promised vs.
and which we ought to haue felt by
uerse times saying that our unkind
nes letted vs to know and to Judge
that

The first sermon.

that whiche we perceave as it were
with the sight of the eye. Now ther-
upon he addeth. That the little streames
shall reioyse the cite of god. This is very
notable yf it be vnderstoode as it is
sufficientlye knowen, but yet there
hath been in it heretefoze some ob-
scuritie and darknes, for asmuch as
this place was enill translated for
there was this word impetuosite or
violence in steade of little streames &
brookes which runne sweetely with-
out noise so that it semeth almoste y
there is no water. Then by this sen-
tence the prophete signifieth briefly
albeit we haue neither fortreffe wal-
les, men, vitalles, artillerie, nor any
other succor according to the world
that oure faith ought not to wauer
for al y. We shal be then despitte of
al aide: but yet those y god hath pro-
mised ought to suffice & content vs,
yea one for al the rest. Beholde then
what y prophete meaneth but let vs
note that he hath here respect to the
situatiō of Ierusalem: for though y
it were a strong & wel fenced towne
yet it had neuer a great riuer sauing
a little brooke, streame which made

The first sermon.

a ponde in the midst of y^e towne but yet all came fro^m the brooke y^e is called Siloa. And for this cause the Jewes euer whā there happened any daūget or were threatened they trēbled for feare, sayng, Alas what shal become of vs: for we haue not a greate river, we haue no accesse of vitailles by water, we cānot repulse our enemies fro^m vs we haue but a litle brooke which is nothig to speake of. There is in dede water but it is not for to fortifie the towne. Beholde where they were. And so see why the prophet sayeth now vnto them, that y^e litle brookes reioyce the citie of god. But nowe to the contrarpy the prophet Esai rebuketh sharplie the mē of his time bicause they were of that minde y^e I haue said. He telleth then y^e god wil punishe them, bicause they staid so muche vpon these inferiour meanes, and saith. You haue disprayed the waters of Siloa.

For that they go softly there is not where w^o to make anye great & depe dikes neither for to feare oure enemies. & wil you dispraise y^e (saith he) but it is iⁿ as much as you stick to these

The first sermon.

corruptible thinges, and knowe not
that God is able to worke foꝝ your
safetie, and that hys power onelye
shall be sufficient to saue you. You
haue then cast of y^e waters of Siloe
and haue wyshed foꝝ the greater ry-
uers wherewith your enemies be fen-
ced as beholde the Egyptians which
haue the ryuer of Nile at commaun-
dement and cause it to overflowe
where pleaseth the, behold also the
Assirians whiche haue the ryuer of
Tigris & Euphrates. Foꝝ in those
countrie the towne are so compas-
sed about, that there is but certayne
creekes by y^e which men may passe.
To be shott they are places that can
not be approached vnto. You looke
then vpon those: Well I will sende
you (saith god) violent and ragynge
ryuers but it shall be to make them
runne ouer your heades. The ryuer
of Siloe is at your feete, you see wel
that there is but a smalle course oꝝ
streame of water, and you ought to
worship the liuing god which kepeth
you so myraculously by hys power
foꝝ you haue no bandes to blyndfold
your

The fyist sermon.

your eyes, and he wil that you be naked of al aide, so that your faith loke towards him: for asmuch as the aide and meanes of this world let a man to call vpon god as he shuld doe: but seing you haue not done this honour to god to repose and stape your selfe vpon him as he called you to doe, & y^e you haue required other helpe, he wil make horrible and violent streames of water to runne ouer your heades, and then shall you knowe y^e you oughte to haue contented your self with his succour, suche as he offered you, but you haue desired these preparations of your enemyes, and haue been entised by their example to fal from the confidence and truste of your god. We see then howe the rebuking of Esay agreeth with this which is here spokē by the prophet, that is to saye, that we trustinge in god ought not to pryncple this deuillish p^rouerbe, that we muste holde by the b^raunches: but that we shuld depend wholly on him, though all other helpe faile vs, though it seme y^e we haue but one litle droppe

The first sermon.

of water whā our enemies shal have
a power so strong that it is meruell
to see: that yet notwithstanding we
shoulde not leaue to dispose our sel-
ues to god quietly. To be shorte by
this place it is shewed vnto vs, that
our faith ought to be shut vp chiefly
in y simple and plaine worde of god,
although we be withoute aide on e-
uery side, & that our enemies should
come & cut our throttes both at mid-
night and at none daies. Now when
we shal come to that, and be as lost
men, it is euen that god trieth if we
doe him. y honour that he deserueth
at our hands, to weete, that he one-
ly suffiseth whan he is on our side, &
will kepe vs in his protection as it
is said in the other place of y psalme.
And as saincte Paull applieth it to
suche an vse in the eight Chapter to
the Romanes.

Now then the Prophecie hauing so
spoken addeth that he is in the san-
ctuary of the lordes tabernacles. He
callethe all the towne and villages
which were at that time in Judea y
lordes tabernacles or paullions.

The fyrst sermon.

For god had appointed that the cherubims which were on both sides of the arck shoulde haue their winges spread abroad, to signifie that all the people was as it were vnder his winges. See than, God had his pavillions pitched throughout all the countrey of Judea: but in the meane time whence procedid that: truly because he had his sanctuary in the middes, and that he had promised that when men came thither to worship him according to his lawe, he would shewe him selfe present, that their prayers shuld not be in vaine. Now, in these daies that same materiall sanctuary is there no more, which was in the time of the lawe: but in our lord Iesus Christ we knowe that god hath dedicated his temple throughout all the world. So although we be dispersed here and there: that is to say that the poore church is scatterid hyther and thither as there is in this tyrannie of the pope. Where it seemeth the devil beareth altogether a swinge. Yet notwithstanding god hath some sede hidde either in Fraunce, Spaine

The first sermon.

of Italie. And in despite of all þe dy-
uells & the enemies of þe truth, God
must verifie þe which he hath promy-
sed, which is þe he will alwaies haue
a people of whom he will be serued.
True it is, þe it shall seme as it were
a body rent in peces: but yet he hath
gathered vs all togither & vnited vs
in þe person of our lord Iesus which
is þe true sanctuary, wherein dwelleth
all þe fullnes of the god head, pea in
substance (saith S. paul) & not in sy-
gure. And notably he saith in body,
for the better to expresse þe we haue
god wth vs whan our lord Iesus ch^{rist}
hath once spread his power thorow
out the world, to þe entēt to p^{re}serue
them which were giuen him of God
his father. Seing than it is so þe al þe
pauillions of god are vnder one san-
ctuary let vs be assured, & not doubte
but this which is here spokē apper-
teineth to vs: but also let vs vpon þe
which is said of þe prophet Esaye, in
the other place, which is, þe yf god be
sanctified by vs, he wil be our strength
and our sanctuary. For þe word em-
po^{re}teth the both sanctuary & strength.

This

The first sermon.

This is then the meane wherby we
shalbe partakers of y^e which is here
promised vs, that is, y^e we sanctifie
our god. And in what maner: he sheweth,
fo2 (saith he) trouble not your
selfe at euery bp2oze & tumulte that
shall come, o2 whan men shal speake
and wo2ke conspiracies, o2 consels,
say not, all is lost. Behold how ma-
ny men assemble together, our ene-
mies wo2ke against vs this o2 y^e, we
must perishe euery minute: no saith
the p2ophet, whā all this shalbe, yet
learne you to sanctifie god. We see
by this that to sanctifie god, is to set
him in a degree so high & so aboue al
other, that we may alwaies loke to-
wards him, & say, Ah lord it is true
that y^e kinges & the mighty of thys
wo2ld wo2ke all that they maye a-
gainst vs, yea y^e people it self (as it is
said in the psalme) skirnishe & make
an bp2oze, and it seemeth that we
shoulde be swallowed by at euery
minute of an how2e: but thou shalt
sko2ne all thys, and shalt shewe
and declare at the last that thou hast
lawghed them to sco2ne.

The first sermon.

For thou shalt skatter them in such a terrible sort that every one shall utterly be confounded.

Behold then howe we must sanctifie our god, to wit, to seperate him from al the world, & to know that he will haue wherewithal to maintaine vs, although we cannot see with our eie y^e which our lord offreth vs, promising vs y^e we shall haue succour from him, yea euen in our necessitie that when we shall become to the most extreme daungers, yf we remaine quiet vnder him, he wil sufficiently serue vs both for a wal & rampar, and for all that we lacke. It is then this which we must yet remember vpon this place. Now ther vpon it is said that God is in the middest of the Citie, and that it shall not be moued.

It is true that this was writen of y^e towne of Ierusalem, because that god had there chosen his seate: but we knowe well y^enoughe that that which was spoken in figure to oure fathers oughte in these dayes to be applied to vs, for as muche as we become to the perfection of tymes, as

saint

The first sermon.

saint Paul saith .r. Chapter of the
laste to the Corinthes. So let vs no
moze loke o: stay vpon that citie, be
cause it was shewed vnto Zachary
that the towne of Ierusalem should
reach and be enlarged from the east
vnto the west. For he saue an An
gell which stretched out a cord ouer
all the worlde saying God will haue
no moze one certaine towne wher
in he will dwel, but he will be resy
dent amonge all nations where his
name shalbe called vpon, and where
men shall embzase his promyses to
haue therein all their rest and quyet
nes. Let vs note then at this daye,
god will be in the middell of vs, yea
whan we shal make ready his scate
for him y he mai raigne therein. Now
for his part he hath shewed him selfe
much moze manifest in the cominge
of our lord Iesus Christ, than he did
vnder the shadowes of the law. And
this is also the cause why this tytle
of Emanuel was gyuen to Christ, that
is to say that he is god with vs, for
asmuch as he hath coupled him selfe
with vs after asmuch moze nigh and

V. liii.

familiar

The first sermon.

sample maner than euer the fathers felt or perceiued vnder the old testament. God then for his parte will be in the midst of vs, so that he haue his seat there as I haue already said, that is to say, y he ruleth without resistance. But if we will play the wild beastes, then certainly we cannot bragge of this y is sayde here, neither can we conceiue any hope or trust to be succored through his help, but shal perishe a thousand tymes, rather than he woulde euer send vs one droppe of his grace: but if we be obedient children vnto him let vs not doubt but he dwelleth in the midst of vs. And in the meane time let vs note that he dwelleth in a temple, & not in a stable vncleane and full of fylthynes. Let vs learne then to make oure selues cleane, not that we can be perfecte and cleane as it is required of vs, alas, it cannot be: but howe so euer it be, when we shall giue oure study and endeavour vnto cleanes. It is most certaine that God will accepte vs alwayes for his temples.

And

The first sermon.

And so thereof the prophete concludeth, that we shall not be moued then. He speaketh of the Citie of Ierusalem, but yet there is a bie comparisn betwene the church of god, and all nations, Realmes, estates, gouernementes, and policies of the worlde. There are many townes very strögg and well fensed and furnished, and men wil thinke y they cānot be taken: there are further more contries which haue many fortresses & holds against their enemies. And also kingdomes which shal say and conclude. O we maye make warre on euery side at our pleasure, what force so euer is raised against vs: bebolde one towne wil holde oute at the least so many monethes, another more than a yeare, another towne wil neuer be wonne. Thus mē make their accōpt afoze hand. But now y prophete sheweth vs here in one worde, y al this is but vanitie. He saith thā y there is nothinge vnder heauen but it is moued. And in dede we see w our eie so many reuolting, & so many newe worldes, y we are constrained to confesse

The first sermon.

fesse that al that is in the earthe is
chaungeable and inconstant : but
what say I: The Churche dwelleth
in the earthe, althoughe it be as it
were a nest of birde, as it is saide in
y otherplace, y it hath no feūdatiō y
can be percepued, but seemeth as it
were nothing: neuerthelesse it is un
changeable and constant. And why?
For asmuch as god is in the midst
of it. Wherfore doth, estates, king
domes, Authozites, and pollicies of
this world thus alter and chaunge,
and passe by so many resolutions of
time: Bicause they are grounded vpon
their owne powers & wisdomē,
and trust in their owne meanes and
defence, and whā they be a litle fur
nished and wel appointed, then they
will desie god: but he telleth them at
the last, that all that is nothinge:
Contrarie wise whan we shall be as
birdes vpon the boughē, whom the
winde shal blowe euery way & shal
not finde a place where to nestle, we
may not discourage, so y god dwell
with vs: so; when men shall thinke
that we are alreadye swallowde vpon
after

The first sermon.

after the Judgementes of men, yet
shal we not fal but stand vp right on
oure feete as they sape, because god
nener suffer vs to be altogether stro-
ken downe. Now then herevpon he
cōcludeth, that God will helpe his church
in the dawning of the daye. As who shuld
say, all these promises are not gūē
vs to kepe vs to delicate, and to lull
vs a slepe, as though we had no nede
to be succoured at enerye minute of
an houre: but that we must runne to
god bicause we shalbe set vpon now
one way now another: but yet god
will aide vs (saith he) in þ day spring.
Whā he speaketh so it is as much as
if he did promise þ he will not slacke
but come in due time, for that is not
referred to god but vnto vs, in that
that he tarieth alwayes we thinke
and Imagine with our selues a hū-
dredth times, that he is to colde and
dark, and þ he shuld make moze hast.
And so whan it is said, in the springe of
the day, we must referre that to gods
prouidence, who knoweth whan it
is good and profitable to succour vs.
And as for the rest we are aduertis-
sed

sed as by the way, that we shall not
 alwaies haue it day, that is to saye,
 that we shall not be still at noone
 daies, but so that we shall euermore
 haue some what to lead vs out of þ
 way. But now we must sometimes
 be in darknesse, and the nighte wpll
 come vpon vs, & we shal not see two
 fingers breadth befoze vs (as they
 say) see then howe the church of god
 must passe through much darknesse,
 euen as if it were ouer couered with
 the darke night: but the spring wpll
 come that is to sai, that god wil not
 suffer the anguysh and sorowes of
 his chyldren to contynue euer , but
 he will make an ende of them , and
 whan they haue been a great whyle
 as it were confounded, not knowing
 what to saye, than sodainly he wpll
 make the daye springe appeare , as
 we see it naturally euery day , and
 then we shal knowe that it is not in
 vaine that he hath said here that god
 wil succour his people whan he shal
 see time and season, so; he can make
 his grace and mercye so shine vpon
 his, that it shall neuer fayle vs: but

The fyrst sermon.

As we haue shewed, oure detye is
to tarry, and to be patient, to exer-
cise oure selues in praiser vntyll we
haue felt and tried that this promise
apparteineth no lesse vnto vs nowe
a dayes, than it dyd to the fathers
that were vnder the lawe.

Now then, we will fall downe be-
foze the maiestie of oure god, in ac-
knowledging oure faultes, praisyn-
g him that it would please him to cor-
recte and amende the rest of the vn-
belefe that is yet in vs, and to streng-
then vs moze and moze in his pro-
mises, and that it maye be all oure
joye so; to mitigate and ease our so-
rowe and trouble. And whan we
shalbe tourmented in thys worlde
that we cease not so; all that to
haue alwaies oure recourse to him
and to haue in him our rest, and to
stand euer moze inuincible and con-
stant, so; as muche as we knowe
p truth altereth not, though heauen
& earth shuld fal: that he wold sup-
port vs in so great weaknes whiche
blder vs to cal vpo him as we ought
to doe. And as in these dayes it
pleaseth

The first sermon.

pleaseth him to trie vs by oure enemies in such rage as we see the em-
flamed with al, that he would make
vs practyse this doctrine not only for
to make vs contynue constantly in
y faith, but also for to giue him than-
kes, and to preache bys prayles, to
pronounce them vnto those whiche
shal come after vs, to the ende that
euermore y remembrance of his ho-
ly name may continue, and be hono-
red among them which haue not
yet knowen that, whiche
we haue practysed
in our time. *

The ende of the first sermon.

On

The.ii.Sermon.

ON SONDAYE THE .XIX. DAIE
of May. 1561. at after noone.

PSALME. 46.

The heathen make much a doe, and the king
domes are moued : but god hath lifted vp
his voice and the earth shal melt away. The
lord of hostes is on our side, the god of Ia-
cob is our protection, and so fourth to the
ende of the Psalm.



Althoughe that in the
first part of this present
psalme it was decla-
red that god hath bys
seat in the myddest of
them that trust in him
and call vpon him, because he will not
suffer the at any time to be moued.
Yet notwithstanding it was nedeful
to adde this that we haue now heard
to wit, that the church of god is not
in this world so well warranted fro
all assaultes, & troubles but she per-
ceiueth that god will trye her, and
giue her an occasion to haue her re-
fuge

The first sermon.

fuge vnto him, as it is said in the other place of the psalme, that the mount of Sion shal be strokē downe with the northe winde: for the protection of god maketh vs not to lyue heere as it were in a paradise of the earth: but we must be compassed about with enemies, which worke al that they may, and so skymme as though they would ouerthrowe vs enery hower with their violence. But here it is notably said, that whā the kingdomes shalbe moued, and the people shal make much a doe, god shal appease them wth his voyce enelye, and in a word he shal beate downe all this tumult, yea whiche seme like rageous tempests ready to swallow all by. Behold then what we must here remēber, that we begin not now first to suffer assaultes, to here many threateninges, & to be besyged with many enemies. For the Church hath been at all tymes subiect to battaile in this world, as it is said again in the other psalme, that the wicked drawe the plowe as whan men till a field. It behoueth also

The second sermon.

also that beinge the children of God
we should be troden vnder foote, and
suffer many outragio^r griefes. See
thā here an ^{Item} for vs, that as long
as we liue in this worlde, we muste
haue many skirmishes, and thereby
be prouoked to praye vnto god: but
yet god will haue vs fyght, and so
will trie the constancke and power
of our faith. And which is moze, the
prophet notably expreſſeth, that we
shall not onely haue a small number
of aduersaries which shall warre a-
gainst vs, but also that nations and
kingdomes shall rise against vs: for
though that small tentations euer
throwe not oure faith, yet whan we
come to greater extremities we are
confounded. To the ende than that
nothing shuld amase vs the prophet
speaketh here both of nations and of
kingdomes, as if he shoulde saye, al-
though that all the worlde conspire
against vs, and that looking on euery
side, we see nothing but great trou-
bles, yet neuerthelesse god is strong
ynough to appease all. Nowe then
it is saide that his onely voyce shall

C.1.

suffise

The second sermon.

suffise herin as wel as if he wold wth
stand these great preparations y^e the
worlde maketh wth al this great pomp
wth al mans strength, & with al furni-
ture which the enemies of y^e church
haue: the onely wil of god I saye is
sufficiēt & ynough for vs if he speake
the word, & declare his will for them
all that euer cometh to be inuincible
shalbe stroken downe, and passe a-
way, lyke water.

This doctrine was not onely for
the Jewes, but it ought to serue vs
in these daies & specially whan oure
Lord suffereth persecution to come,
and whan it seemeth y^e we are ouer
pressed and almost destroyed, & whan
our enemies spitt fier, as they saye.
Then, when we shalbe in this case,
let vs learne to practise that whiche
is here contained, that is to say, that
whan we shall haue not onelye a
stronge and mightye people, and a
kynge whych shall haue such a great
trapne after hym, that a man would
thynke all shoulde come to confusi-
on by him but also that al the worlde
shall

The second sermon.

shall haue conspired against vs, and
that in all countreys oure enemyes
shal make the selues stronge, so that
we thinke we cannot by any meanes
escape theyr handes, yet notwithstanding
as God hath heretofore
succoured his church, that he will
yet doe the lyke. And in what sorte?
He nedeth not make the dyomine to
be sowned nor to sende hyther and
thyther to haue men, he nedeth not
to open abrode his treasures to sur-
nise his souldiars, he nedeth not to
send artillery to the fild neither such
other sournpture of warre, It is y-
nough yf he saye that he will suc-
cour vs. Then, when he shall
haue declared bys will all the for-
ce and violence, of Sathan, and
of all the worlde muste bee bea-
ten downe and passe alwaye as
though there were nothyng at
all. Nowe it is true that the pro-
phete speakyng here of gods voyce,
meaneth, that as sone as he com-
mandeth & openeth once his mouth,
he will make all that is contrarpe

C. ii.

to

The second sermon. ✓

to the saluation of the church to be
 pluckt vp by the rootes: But in the
 meane time we are warned to har-
 ke to the promises that god maketh
 vs, and to take them for our sword,
 our buckler, our helmet, and breast-
 plate. When seeing god hath sayde, y
 this suffiseth vs, let vs not care yf
 there be no meanes to preserve vs,
 or to repulse our enemies, and to
 make vs a way out, when we shal be
 closed in on every side. Nowe then,
 when al y shall faile vs, let vs content
 our selfe, if we haue the word of god
 which shall giue vs the victorie vn-
 doubte. And therfore this is it that
 we must here remember: but for as
 much as many me, when they here
 any thinge spoken of gods ayde and
 succour, they can not applie it to their
 lack, for to fortifye them selues with
 it, the prophet adoeeth notably, that
 the lord of hostes is with vs, that the God of
 iacob is our fortress. As if he sayde, that
 this which is here spoken vnto vs in
 generall, to weete, that God maye
 make al the world to melt with one
 onely worde, is not to thende we
 shoulde

The second sermon.

Should serche curiously as in the aier
and farre of after his power, but to
thende that we might therewith be
defended and be able to fyghte man-
fully whan so euer it shall seme vn-
to vs that we are men cast awaye,
this must we haue. But is not God
in heauen: yea truly, yea but there
is to great a distaunce betwene him
and vs. It is true that his maiestie
is very high, & we are as pooze wo-
mes creping here beneth. But how-
soeuer it be, yet will he be Ioynd w
vs, take our partes and be alwayes
on oure side. See thus we must con-
clude, or ells all that euer coulde be
preached vnto vs of y power of god
and of his fauour should be vnprofi-
table for vs, or ells it shoulde be ve-
ry colde, and we shoulde not be tou-
ched nor moued to put oure truste in
him. It behoueth then y we knowe
as well howe god is mightye as also
howe he will be our defendour. And
howe shall we knowe it? True it is
that first of all, he is iustly called the
lorde of hostes, the eternall, whiche
gouerneth the worlde: but yet there

The second sermon.

Is to certifie vs of y^e speciall doctrine
that he is the god of Iacob. Nowe the pro-
phete spake here as the vse of y^e time
required: but in these dayes it is as
much as if it were said that al, those
y^e be baptised in the name of our lord
Jesus Christ, & haue this testimony
of gods grace printed in their harts,
doe trust in him, & ought in no wyse
to doubt, but y^e he is on their syde to
thintent to be glorified, & so all that
shall rise against them shall preuaile
nothinge, but shall vanishe awaye.
And this is the true sense and mea-
ning of this place, which we must ap-
ply to our instructiō, y^e is to say, that
not onely we must knowe y^e he is a-
ble to resist al the attempts & enter-
prises of the wicked, & of y^e despisers
of his maiestie, & of those which per-
secute y^e church so wrongfully, & that
he can abate their pride, and utterly
confound thē, but also y^e as he hath
his power inuincible, so he will shew
it for our sauegard & salvation. And
why? Because he hath made vs bys
chyliden by adoption, & testifieth vnto
vs by his gospell y^e being his chil-
dren

The second sermon.

When we are also vnder þe safegard of
our lord Iesus christ, & therfore can
not perishe: to be short. Whan there
is question of saluation, it muste be
grounded vpon þe infinite power of
god, or els we shall be allwaies rea-
dy to fall, & therupon must we stay &
abide as closed in. And as they þe see
their enemies to be in the fylde ma-
king their courses & ambushes & trot-
ting by & downe, will kepe themsel-
ues still, & secret in their forteffe, so
must we doe whan þe deuil woꝛketh
all þe may against vs, & whan the
multitude of þe wicked is so horrible
that their force & furnitures are so
terrible þe nothing can be moze: well
I say, let vs kepe thus in secret, þe is
to say, þe the god of Iacob is on oure
side. And why? because we haue his
worde whiche declareth to vs the
loue that he beareth vs and that
it is not in vayne that he hath ta-
ken the charge to kepe and main-
taine vs. Whys then is it that we
muste allwayes remember. Nowe
thereupon the prophete saythe.

C. liii.

Coms

The second sermon.

Come and knowe the workes of god, and the
feare that he hath sent vpon the earth, & great
things (saith he) which are aboue na
ture. Here the prophete speaketh as
well to the faithfull which haue yet
much infirmitye and weaknesse in
them, which is ynough to pluck the
from the trust which they oughte to
haue in God, as also to all profane
people: for both of them haue neede
to be stirred vnto it, but yet the end
is contrary. For althoughe that we
haue knowen partly, that god is al
mighty, and that we be perswaded
that he can helpe vs, yet neuertheles
whan there riseth any burly burly,
we are as it were wholly possesse w
feare. And wherfore: because that al
the experience that we haue had of
the grace and goodnes of god is gon
from vs, and we forget to morrow al
that god dyd for vs to daye, yea at e
very minute of an houre, and in tur
ning of a hande (as they saye). We
haue also forgotten all that we felt
and knewe, and confessed with oure
mouth that he was the true god and
that he deliuered vs wonderfully fro
the

The second sermon.

the deathe that was present befoze
our eyes. True it is that thā we shal
saye that he had pitie vpon vs , and
that withoute hys goodnes we had
been vndon: but after hauinge thus
confessed, if he trie vs again a frethe,
we are so amased that it is meruaile
to see . And what is the cause of it?
truly soz that we thinke not to day,
of yeaister day, that is to saye vpon y
that we haue knowē befoze , the re-
membꝛaunce wherof shoulde be yet
frethe , but we thinke not vpon it.
Foz this cause we haue neede (as I
said althoughe we be faithfull, and
haue somewhat tasted of the power
of god) to be better prickt & set soze-
ward to knowe, that which we haue
but halfe knowen. To be shorte soz
as much as our faith is oftē times a
sleepe, the prophet waketh it in this
place, & saith, come & know y works
of God . As soz the vnfaithfull we
musse saye vnto them come, and yet
beate them away with whippys: but
whan they haue knowen the works
of God they receiue not soz all that
any instruction thereby , but rather
C. v. gnashe

The second sermon.

gnaſſe their teeth at it, and percey-
uing y they haue plaid with to run-
ning a maiſter, they remaine euē a-
ſtonniſed, & although they deſpe and
play the madde mē, yet neuertheles
god holdeth them ſhort as it were w
chaines and maketh them to knowe
y in vaine they riſe againſt him, albe
it they pourſue him w ſuch ſtiſſnece:
kednes that cannot be ſubdued. Be-
hold then how this place muſt be vn-
derſtoode. Nowe, let vs be ware y we
be not of the number of them which
are conſtrained in ſpite of their teth
to ſeele and vnderſtand the power &
might of god, and which ſubmit not
them ſelues vnto him whiles he cal-
leth them, & wpll haue them in hys
protection. Let vs be ware (I ſaye) y
we be not of thoſe: but accoꝝding as
we ſhall know y god is almighty &
that his woꝝkes are wonderous, let
that keepe vs in a certaintie, & then
let vs not doubt but all ſhal be well
with vs, ſo that we cal vpon him w
a pure & free confidence of hart, and
be patient vntil he ſuccour vs in our
neceſſyte, as he knoweth wel whan
con.

The second sermon.

convenient time is. And furthermore
that shall serue wel to make vs low-
ly and meeke, to walke in his feare,
and content to be gouerned by him.
To this is the thinge that we muste
cheifly remember.

Now when the prophet saith, come,
let vs note that we must as it were
come out from our selfs, so; to haue
a righte and parfite knowledge of þ
workes of god, & to make therof our
profite. And why? For we are plon-
ged in our owne vanities and world-
ly cares, we are so giuen to our car-
nall lustes that we neuer know any
thinge of God, but after a confused
maner: Like as a man would see we
one that hath but a very euill syght
a tree or stone a far of, he may see we
it him longe inough or he can see it.
And the reaso why: because his sight
reacheth not so farre and specially if
he haue any kiewme or murre that
maketh his syghte dymme, and can
skante suffer the bryghtnes of the
sonne, yf a man saye to him beholde
and see, and woulde haue him loke
syue or syre myle of.

What

The second sermon.

What shall he then doe? Nothinge.
Euen so saith it with vs. For, all
though that god worke in such sorte
that his workes be to make vs asto-
nied, and that they are manifest and
plaine ynoughe vnto vs, yet we are
as blinde as beetles in them, or els
we haue oure eyes blinsfolded, or so
dimme and bleared that we cannot
see thre sote of from vs. For, (as I
haue already said) the one sort wan-
der out of the way in their vanities
and folies, & the other are ouer head
and heares in their couetousnes and
ambition, or in some other passion
which tormenteth them. And in the
meane season all goe from god: The
one despyeth hym vtterlye, the other
would abolishe all doctrine, & would
that men should neuer speake to the
of it. no: once make mention of gods
maiestie no: of hys power, and that
they might neuer here of it. Lo thus
men are so possessed, that whilst we
shall stand still in our selues, that is
to say, that euery man shall stay vpon
his owne wytt and Iudgement,
and vpon his affections, we shall ne-
uer

gods word
is lothsom
to the wic-
ked.

The second sermon.

uer be able to knowe any thing that apperteineth to god so; to be instructed and taught therein, althoughe he woꝝke after a wonderfull facion. But thus we must walke (that is to say) let euery man rydde himselfe of all these lettes and stopps, which he knowethe to be in hym, and let vs stryue with oure selues so; to set vs foꝝeward. And being thus nigh, that is to say come out of the durt & myer wherein we are vp to the eares, let vs haue our minde and senses diligent, and attentiuē so; to know the woꝝkes of god, how wonderful they be. And this is the thinge that we must obserue and note. Nowe therupon the prophet specifieth the woꝝkes of god, that is to say, that he appeareth the warres in al partes of the world, that he breaketh the bowes, and crusseth the launces in peeces and consumeth the chariots with fier. And disapointeth the preparations of all those which thought they had wonne all, and were assured of the victoꝝpe and triumphe befoꝝe they came to hand strokes. This then is it that he speaketh here of the woꝝkes
of

The second sermon.

of god, for to teache vs to be quyet,
althoughe that the doynges of this
world be full of confusion & trouble.

Now the prophet meant to bring
in this kind of speache, because there
was question of assuring our selues
against our enemyes which doe as-
sault vs continuallye. For he hath
shewed how we are beate with ma-
ny stormes and tempestes. And whā
he hath gyven a breathing tyme of
one side behold a newe trouble will
rise of the other side, and howe then
is it possible that we should alwaies
abide fast and byghte, seynge we
are thus tossed and turmoyled wyth
so great and violent tempests: Here
the prophet declareth vnto vs, that
the office of god is to breake þe bolues
and to crushe in peces the launces,
to thende to abolishe the warre that
is made euerye where. And so
cheifly he sheweth vs that whan the
kinges ryse vp and that whan there
is open warre, it cannot come to
passe without the purpose and coun-
sel of god. For though they were the
most furious men in the world, yet
they

The second sermon.

they coulde not remoue one finger,
except god gaue them leaue. And al-
so not onely he holdeth them bound,
but they cannot haue so much as one
pooze thought, but at his pleasure.
Then whan we see y^e al is in an vp-
roze, and that it farreth as heauen &
earth shuld go together, let vs know
that gods p^rouidence ruleth ouer al
that, & that these troubles are by his
will because he will (as I sayde) trie
our patience, and make vs seele our
owne weakenes, and al to make vs
runne to him for succor. To be short.
He wil shewe vs y^e our life shuld but
hang as by a threde, & shuld be beset
wth a hundreth deathes, yf he dyd not
stretch out his hand to maintaine &
kepe vs. Now euen as god suffereth
troubles to be, so he appeaseth them
as he thinketh good. This hath been
knowen by experience. And y^e prophet
bringeth againe to remembraunce y^e
which y^e faithfull oughte to haue al-
most at their fingers ends because y^e
hystories shuld not be vnknowen vnto
them. And so he accuseth here those
that doe not acknowledge that it
is

The second sermon.

is the proppre offyce of God, to appease and cease the warres : but in the meane tyme there is no doubt but he speaketh as wel vnto vs, and declareth that god raigneth in heauen not for to suffer the matters of the world to runne as it were at all aduentures, but that he hath a byle hidden, for to leade and guyde al that is done here among vs, & there is no confusio befoze our eyes which is not apointed aboue, that is to say which he moderateth not in such sort that we maye see by the effect & ende of it, that all is done by his Justice, and power, by his goodnes and wisdom. See then what is shewed vs in the firste place. And so hereof we muste conclude that whan we shall see the doinges of the world to be so mengled and oute of order that we cannot tell what to Judge of it, as yf there were some greate prynces which consulted togither. And then whā they haue prospered in one sort that they take so much & moze boldnes that they haue theyr secrete intelligences of thynges, and that
sury

The second sermon.

euery one loketh so to his p^{ro}ffit that the pooze church of god is set to sale like marchandise, and that it is the very table vpon which they play, as they say in a french p^{ro}uerbe.

Whan we see thā all these thinges, let vs make a bucklyer of thys sentence, to wete that god ascribeth this office to him selfe, to breake y^e bowes and launces, and to burne and consume the chariots: yea and thoughe all were on a flambinge sp^{er}, yet he is able to appease these great confusions wherof we thinke that we shal neuer see an ende. Ther vpon he addeth once again. Hold your peace & know that I am god, I will be exalted amonge nations, and shalbe exalted in the earth. Whā he saith. Holde your peace. It seemeth y^e it agreeth not with that which was expounded enen now, whan he said come. For in marching m^e rest not. The word hold your peace signifieth to be quiet. It seemeth then that the p^{ro}phet is contrary to him self whā he saith hold your selues still & quiet and march on: but all agreeth well ynough, for this marchinge that he

D.i. bath

The second sermon.

bath spoken of, is not to bring vs into many Imaginations which shuld be ynough to cast vs hedlonge into matters y^e we haue not knowe. The marching then of y^e faithfull is when they come out fro^m them selues, and from the world & that the labour to approche nigh vnto god, bindzeth not the peace & rest of hope: but we must in the meane time be quiet and still, that is, that we be not pufft vp with boldnes to rise against god, noz also that feare so possesse oure wyttes, y^e we shoulde not be able anye moze to profite in his schoole.

There are then two motiōs o^r mo-
uings which prouoke men to exclud
themselues fro^m al, because they may
not know any thinge belonging to
god: For the one sort are so perswa-
ded of their owne strength, of they^r
meanes, of their industry & diligence
and of their subtiltie and craft, o^r of
their credite & riches, & suche like,
that they cannot here one word of y^e
mouth of god. And why? Their pryde
& rashe boldnes hath the vpper hand
of them, like as a dyonhard whan he
is

The second sermon.

is full of wine, he thinks he is a king
& a prince, he cares neither for hun-
ger, nor thirst: and if hereupon any
with reason shew his folly, he labo-
reth in vaine, for y^e drunkenness hath
made him a beast without reason. Cuē
so is it wth the brane and lustye of the
world which loke a loft which think
to doe meruelous things, & to ketch
the moone in their feth, as they say.
Can such men euer be made apte to
here y^e which is propound vnto them
in y^e name of god? It is then certaine
that not without a cause the prophete
saith be still & quiet hold your peace,
as if he saide, giue audience to God.
And also on the other part, they that
are not puffte vp wth ambition, haue
nevertheles neede of this doctrine.
And wherfore? For they be amased &
astonnied, as we se cōmōly by exam-
ple, for as much as they haue not ben
of long time defended wth all the pro-
mises wherunto they ought to haue
stuck. So whā there shal chaūce vn-
to vs any danger, y^e we shal be threat-
ned, or any liklihode of dāger we are
so at our witts end y^e we here nothig

The second sermon.

but erie out alas, & howle like wild,
beastes therfoze if we will take any
profite of the promises that god gi-
ueth vs foꝛ our comfort, and special-
ly to make vs inuincible against Sa-
than, and against all the world, let
vs begin at this ende. Foꝛ this is as
it were our a, b, c, oꝛ rule to kepe vs
still and quiet. As whan a man will
instruat a child, he cannot teach him
at the first grecke oꝛ latine, he must
begin first at his. A. B. C. And euen
so must we be prepared to come hy-
gher, that is to say, to stand by right,
and to abyde fast and steddly against
all tentations: Foꝛ to come (I saye)
thus farre, we muste be taught and
instruated in these pꝛinciples and ru-
les, that is to saye, to come from the
lustes of the fleshe wherein we wal-
lowe. And then to be quiet and still,
to the intent that god may haue full
auozitie ouer vs. And whā he spea-
keth, although it were but one woꝛd
that we may receyue y^e same, & pꝛo-
fit therein as much as if we had heard
him talke a whole daye togyther.
And this we see commonly y^e whan
there

The second sermon.

there is sylvence in one place , and e-
uery man whist, and that we shalbe
aduertised to here, and that there is
good audience euerye where so: to
here þ doctrine that is preached, one
onely woꝝd shall pꝛofyte much moze
than if one cogh, another erie, if one
chatter, if another sturre vp & do wne
there wil a dosen of sentences escape
vnheard , and a man shall pꝛeache
foure oꝝ syue howers withoute any
fruite. So then let vs learne to giue
audience vnto god . And finallye, as
there is two thinges whiche let vs
from hearinge : so let vs note that
the pꝛophet went about here to coꝛ-
rect & amende them. He that sleapeth
hath no eares to heare , erie as much
as ye wil, ye shal do no good: to him.
Other there be that will not sleape,
but will wander byther & thither , &
will remoue houthold, and the deuill
dꝛiueþ them in such sorte that they
trot from one place to another . Be-
hold why the pꝛophete saith: Comme,
and then, be quiet and stil. He saith come
to them whiche are a sleepe . Foꝝ he
exhoꝛts them to here diligently, and

The second sermon.

to applye their mindes, and to geue good eare to that which is told the. Where as before they spytes were dead & dull. And he saith, be still, to them that are fickle witted so muche that they haue their mind neuer settled y^e wander in the aier, and make castells in spaine (as they say).

These then be the two vices that the holy ghost will here correcte and amend in vs, by y^e mouth of the prophet saing, Hold your peace and be still. And after y^e he saith. I will be the god that shalbe exalted in the earth & among the nations. We may see by the order of y^e text y^e the prophet meant expressely y^e all the wicked, and contemnours of gods maiestie, & all such as are ful of pride & crueity, shalbe confounded by y^e might & power of god, soz to make them so much the more inexcusable, whan he goeth about to bring them subiect to here him & to glorifie him. And beholde also what is written agreeing here to, in the fourth psalme, where it is said y^e, they whiche make warre thus against y^e childre of god, it muste nedes be that they fret and fume,

The second sermon.

sume: And euen as they haue theyr
furious & madde rages, and thinke
to denour al & to be shott, be like me
possessed w deuills: so, in steade of y
that they are so vehement & hote in
their coler & anger, they shuld learne
to conuert y same toward them sel-
ues, & to consider & thinke alas, what
do we: And then after he saith thinke
in your beddes, y is to say whan you
haue forgotten your rages whiche
brought you beside your selfs. know
that there is a god, & turne to him w
a good will, or els he knoweth how
to plucke you to hym agaynst your
wills. So i this place y prophet she-
weth y not only he warneth y faith-
ful of their duety, which is to be qui-
et & still in their affections, & as sone
as god speaketh a word to receiue it
obediētly: but also he bseth the like
wordes to them y loke a lofe, & thinke
thē selfes strōg ynough to overcome
god, no, no (saith he) know y i am god
whsch wilbe exalted amōg y people:
whan he speaketh thus, he meaneth
not onely y he wil be knownen in the
middest of hys Church and flocke:
but also that they whiche thynke

The second sermon.

to ouercome him , and all his, and so spare none, shal know maugre their beardes , that his name ought to be exalted: as we se that al the wicked, the moze they swel against god, and spewe their venime against y^e pooze faithfull, they doe but hasten they^{re} owne destruction so much the moze, and whan they thinke that there is no god, or ells that he hideth himself as though he could doe no moze, it is euen than that he openeth the gate to his glozy to make it knowen, and to make it shine so much the moze thow out all the world . Nowe in the meane time the p^{ro}phet sheweth vs y^e this which he speaketh to these enemies of god, and y^e persecutours of his church, is not for their instruction, but it is partly for to make the inercusable (as we haue said) & partly also to confounde them the moze, or ells to despe them. But the p^{ri}ncipal is that the faithful might be edified in the feare of god . And thus you see he often repeteth thys sentence which he spake befoze, that he is the euerlasting, y^e he is almighty, that

The second sermon.

that he is on our syde, and that he is our fortreffe and holde. And wherefore: because he is the god of Jacob. And so then let vs note that this sentence ought not to be onely practised at one tyme, and vnderstode negligently as passinge lightly over it, & then to make no more accōpt of it, but that we muste thinke on it euening and morninge as we knowe it in effect: For he that is the stoutest in the world shall in lesse than halfe an houre finde him selfe dismayed & astonied, onles god fortify & strengthen hym: For we muste alwayes learne this lesſō, that the god of Jacob is our fortreffe and strong holde. Nowe then we haue alreadye saide that there is here two thinges to be noted in god: the one is, his infinite power by whiche he gouerneth the world, and kepeth all vnder his guidinge. And specially that he holdeth Satan so snaffled w al hys supposts that they can doe nothing but in as much as god giueth them leaue and licence.

See then of one side, & title which

The second sermon.

is giuen vnto god: to wete y he is the
god of hostes: but he is called y God
of Jacob, because we should know y
his truth will not faile vs. For if we
had no more but gods high maiestie,
what shuld y profite vs: We should
be euermore in doubt. And specially
because we are poore synners, we
should not thinke y god favored vs,
and disdained to come nigh vnto vs
and to abase him self so muche, to be
our protectour & defendour, & to protest
that he will haue vs in his keeping as
it is here shewed vs: But whan we
know y he is come downe vnto vs
by his word let vs know y nedes his
truth must appeare, & we must vn-
derstand the power therof, & how to
crecute it. This waye then must we
make our profit of this place of scrip-
ture, y after we know, that we must
in all silence and quietnes of mind,
heare y which god speaketh vnto vs,
we must also learne, that not onely
we are his creatures, but y he sepa-
rateth vs from the unbeleues and
that by faith we are entred into his
house, to be counted & accepted of
the

The second sermon.

the number of his children, and that consequently our saluation is kepte by meane of our faith, as Saint Peter saith, in his second canonical Epistle. And faith keepeth the speciall promises in those to whō he maketh them, & doth the this pleasure to engraue the i their harts by his holi spirite. And although they haue sometime trouble & vnquietnes, & make much a doe the selues, yet neuer theles, they come again alwaies to this conclusion. The god which hath ons receiued vs into his keepig wil neuer faile vs, and he will be conquerour whan al is done, and yet the victoꝝ shalbe foꝝ our saluation and health. And namely he wyll not suffer vs, so to be strooken downe that we shall not ryle. And after he hath shewed vs oure weakenesse foꝝ to make vs stoupe, he wyll also grue vs to vnderstande that hys hande is stronge ynoughe to sustayne and hold vs vp.

Now, let vs fal downe before y^e maiestie of our good god acknowledging
our

The second sermon.

our offences, desiring him to giue vs
such vnfaigned repentaunce for them
that it maye bringe vs againe vnto
him. And that he would worke so in
vs by his holy spirite, that we maye
euermore call vpon him in the mid-
dest of all the conflicts and batailles
that shalbe made against vs, & that
we maye returne alwaies to him, not
doubtinge but that his name shalbe
so glorified in vs, & that he will giue
vs matter, praises, and songes for to
render him thanks wth all, and that
he will not cease to be glorified also
in our enemies, althoughe they goe
about to darkē & hide his truth. And
that we maye continue so to fyght a-
gainst sathan and against our owne
vices y^t at y^e last we maye haue y^e vic-
tory to come to y^e rest which he hath
prepared for vs in heauen, and pur-
chased so dere with y^e precious blood
of our lord Iesus Christ.

The ende of the second Sermon.

The third sermon.

ON SONDAYE THE XXVI. DAYE
of May. 1561. at after none.

PSALME, 48.

The lorde is greate, and hyghly to be prayfed
in the Citie of oure god and vpon his holyc
hill. Mount Zion lyinge northward is fayre
in situation: it is the ioye of the hole earth,
and the Citie of the great king.

TH E holyc scripture
speaking of the great-
nes of god, woꝛthylpe
spꛛadeth and exten-
deth it thꝛoughe oute
all the woꝛld bothe a-
boue and beneth. For in deede there
is no place but hath some note oꝛ to-
ken of his powꝛ, wysedome, and
Iustice: so that he deserueth well to
be glorified in al his creatures. It is
said also that his truth surmounteth
the clouds. We may wel then mag-
nifie god in general, because he hath
created the woꝛld, gouerneth it and
maine

The thyrd sermon.

maintaineth it by hys power. But there is yet a knowledge moze neere vnto god as concerning the casting furth of the church. And behold why the prophet makes here a comparison betwene the glory of god which appeareth euery where, and y^e which shyneth principally in the Church, because that god dwelleth in it as in his house. And therefore he sayth that he is. Highly to be prayfed in his citie, and addeth the reason why. Because that there he is honored and serued. Solve it is true that the prophete speaketh for his time: for then God kept a people to him selfe and dedycated a contrye for hys seruice that is to saye, Iurpe, and the Citie of Ierusalem was as hys seate royall, because the temple was there builded, the lawe there preached, and the people there certified of their saluation. He saith then notably that god is. Highly to be prayfed in that place, as yf it had been saide, if men were not so much blinded, it is certaine that god giueth them matter and occasyon ynough to glorifye hym: For yf hys goodnes

The thyrd sermon.

goodnes reacheth euen vnto brute
beastes, moze reason it is that men
shuld feele it, yea euen the vnfaith-
full. For if there were nothing els
but that god gaue them the sonne to
shyne vpon them, and the earthe to
bring furth fruite for them, is it not
ynough to cause them to gyue hym
praisse? But because these peruers
ignoꝛant men know not god, whan
they enioye the benefites that he gi-
ues them, & lacke the principall, y is
to say, the instruction which is giue
vs whan god declareth by his truth
that he will be our father & sauour.
For asmuch than I say as many me
lack this, the prophet saith that god is
highly to be praised, of them to whom he
hath shewed him self. There is a se-
cond reason. For as I haue touched
befoze, god declareth himself dayly to
be y keeper of his church, remembꝛeth
it deliuereth it, and takes y cause in
hand whā it is wrongfully afflicted
by their enemies. And this is y cause
why it is said in the other psalme, y
y prayse remaineth to god in Sion.

By

The thyrd esermon.

By these wordes the prophet signyfieth that the faithfull shall haue alwaies some thinge to thanke and to praise god for: for he neuer ceased to doe them good, to shewe them hys aide in tyme conuenient, to set abrood his riches to them, and to make the feele his goodnes. Euen as god then hath alwaies his hand open to gyue vnto his faithfull all y he knoweth to be good for their saluatiō: so must thei for their part open their mouthes to acknowledge that they are bound to reherse and sing his praises. We see now what this sentence importeth that god is highlye to be praised in hys Citie, yea in The hyll of his holynes.

Nowe he sheweth that the towne of Ierusalem was no more worthe nor more precious then other, of his owne nature: but because that God had commaunded that there the sacrifices should be offered vnto hym, and that his lawe shuld there be declared. And had promysed that they that woulde come seeke hym there, shoulde fynde him alwaies at hande
with

The thyrde sermon.

with him, and that their requestes
shoul'd there be heard, for this cause
he magnifieth it so much. But now
there is no certaine place in y^e world
where god wil be honored as was
then, as it is said. *John. 4.* Chapter the
time is nowe come that sithe Iesus
Christ which is the veritie of the fi-
gures of the old law, is come downe
amonge vs, we must no more seeke
god in any hill, nor in the materiall
temple whiche was vnder the lawe,
but euery where a man may call vpon
him. Thus then, this doctrine ap-
parteyneth to vs, to wote, that yf
the word of god be preached, and that
we receiue it in obedience, and also
protest in truth and veritie to be his
people, cōsecrating our selues vnto
him, then shall he be hyghly prayse
worthy among vs, that is to say, we
shall feele him so good, so liberall, &
so gentil, that we shal alwayes haue
wherewith to reioyse in him, and to
confesse that it is a full and perfecte
felicitie & blessednes when men may
reste, and haue their refuge in hym.
So we see that this present psalme
C. l. was

The thyrdē sermon.

was not made onelye for the Jewes
nor for the shadowes whiche ceased
at the comming of our lordē Jesus,
but also for a common instruction of
the church, which ought to haue her
strength, and florishē euen vntill the
worlds ende. Nowe, it is saide that
the towne of Ierusalem is saye in
in situation, because of the moun-
taine, that is to cōfirme the sentence
of the next verse, and by the way, we
haue to note that the prophete wyll
here declare vnto vs, y we are sanc-
tified by the grace and fauour of god
whan he raigneth in the myddle of
vs, and whā we doe him homage as
to our souerayne king & pynce. To
speake aptlie, there was but y tem-
ple y was sanctified with greate so-
lemnitie & many ceremonies. For
it was as yf god had been resident
there inuisible p̄sence whan they
came to call vpon hym in y temple:
But yet the prophete saith y the ho-
lines of the temple, is euery where,
so y all they which frequent thither,
and are members of the church, and
householde fellows with this people
which

The thyrde sermon.

whiche god had chosen for his inheritance are cōpted holy, because y god dedicated y place vnto him self for to make his name there to be called vpon. Now this may stand vs in much streake, whan we beholde oure owne pouertie & vncleane. And although the holy scripture say that we are a kingly p̄cethode, that we are holy vessels, to be shoyt y euerie one of vs is the temple of the holie ghost: yet notwithstanding whā we come to examine what we are, our sinnes & fylthines come against vs, which confound vs, so y we may stand in doubt and in greate anguysh, & cannot be fully resolved that god aduoucheth vs for his childe. But whan we knowe that because he hath sent his worde amonge vs, and y it is receyued, he hath gyuen vs the vse of hys sacramentes althoughe that in oure persones we be vncleane, yet we get a holynesse as it were by bozowing, for y it pleaseth god to gather vs so vnto hym. Beholde then what must p̄ncipally be noted & markt y the prophete, hauinge spoken of the

C. ii.

holy

The thyrde sermon.

holy hill, addeth therto the Title of our god. Now then it is said that Jerusalem was in a safer situation, as also men know it by the histories.

But let vs note that the prophete aboue all thing respected the qualitie that god had gyuen to that towne, in as much as he had chosen it for his seate, and as it were for his dwelling place. Although then there were other townes, bothe rycher, and also more excellent, and contreys sapyer and more fruitefull, yet Jerusalem was preferred before all the reste of the world. And why? because the grace and fauour of god was not appoynted there for the merites of men, or for a naturall beauty simple of the place: but because god woulde that his temple shuld there be builded. True it is that the prophet had respect that of auncient tyme God had there set some marcke to shewe that in tyme to come he woulde haue there some excellēt prouidence, which could not then be Iudged, as it hath happened since. But yet we must come to this some and pointe, that the Prophete praiseth

The thyrde sermon.

pꝛaiseth not here the citie of Ierusalem for her riches nor beauty, nor for any thing that was in it: but because that god had chosen it. Nowe yet þe aũcient fathers looked allwaies to this end chiefly, which was þe heavenly lyfe, and were not as beastes fatted in þe stalle, neyther yet sought they onely for their beallie or þe thing that was to be desired according to the world, but sought allwaies eternall life. But now a daies we ought much rather to loke vp towards heauen, seing that Iesus christ hath appeared vnto vs, to the intent to conduct and guyde vs the right waye to his spirituall kingdome, and is the patron whereby he frameth vs lyke vnto him. Nowe we knowe that he had not where to rest his hed: for he saith if þe birdes find where to light, the beasts haue their resting places, the sonne of man hath not a place to put his head i. Then we must nedes be straungers i this world, for our fathers were so, & wer called so, as Moyses declareth speaking of Iacob. And the apostle also reciteth it in þe second

The thyrde sermon.

chapter to y^e Ebriewes. But yet we must in these dayes seke to ridde vs from y^e which might kepe vs in this perishing life. And why: because Iesus Christ is our life as saint Paull saith. We muste then be as it were dead men in the wo:ld, and aspire with all our diligence & study to the last day. in the which our lord Iesus christ will make vs partakers of his glozy: To be short, we muste vnderstand & perceiue what this meaneth that the kingdome of god is spiritual. For we may not seke a prosperite of the church, as though we shoulde here make our triumphe, & haue our rest in this world we muste (I saye) go further & knowe, that this point onely ought to suffice vs, that seing god hath set vs here beneth & knoweth y^e we be hungry and thursty, & subiect to many miseries and pauerities, he maketh vs to remeber it and yet not withstanding we are still the enheriters of the world, as Saincte Paull saith. Rom. 4 thus much then as concerning this pointe.

Nowe it is saide that the Citie of
god

The thyrde sermon.

god is in a safer situation and that it is safer by reason of the countrey about it. Now then let vs take y^e fruit of thys doctrine . It behoueth vs to note y^e oure felicity is not in eatinge or drinkeinge, noz in the pleasures of the world, but in y^e that god is mercifull vnto vs and y^e we loke for the hope & possession of the inheritaunce which is promised vs, and yet now we hydden fro vs. But in y^e meane time god yet giueth vs a little tast of hys goodnes, so that we perceue it, and haue therof some tokens althoughe the world mocke vs , and p^rophane men put out their tonge at vs, & set their sete vpon our th^rotes , and be railed & skozned at by y^e wicked, yet we shall neuer be so destitute of the grace of god, but we shall fele in effect that saint paul spake not without cause that godlynes hath y^e p^romises as well of this p^resent life as of the lyfe to come . For ells what could we doe? whan a pooze ch^ristⁱan shal be in the handes of tyrants, yf he felt not that god dothe assyste him, in what case shoulde he be?

C. iiii.

And

The thyrde sermon.

And whan we shalbe ströken dolone
with any sicknes or any other affliction,
yet yf we knowe that god hath
not forgottē vs, that comförteth vs
greatly. Furthermore we see, that
many times a moysell of bread that
he shall giue vnto his faithfull shall
doe them more good and reioyse thē
much more than the vnfaithfull shall
in all their riot & exesse. And why?
For there is better sauour in it than
in all the goodes of the worlde, and
specially when we perceiue that we
be the chyldren of god, and haue a
sure testimony that he so accepteth,
and hathe care ouer vs lyke a good
father.

Thus then we doe not onely take
hold vpon y goodnes of god to make
vs merry, as touchinge the eternall
life which is yet hidden from vs, al-
thoughe we hope for it: But also as
concerning all the benefites that we
receiue daily of him. In this he sheweth
that he will make vs fele that
he hath not made vs his chyldren in
vaine. This then is the some of that
which we must beare in mind. Now
it

The thyrd sermon.

It is said that the hyl of Sion is the reioy-
sing of al the earth. He confirmeth much
better that we haue already expou-
ded: For without this woꝝd a man
might haue sayde that the prophete
spake of one to wne onelye and that
it concerneth vs nothing at al. But
he saith that it is the ioye of all the
woꝝlde, because that the doctryne of
saluatiō which god had set there as
in charge vnto them for a time, shuld
be preached and published throughe
out all the woꝝlde. And in deede we
haue where at to reioyse plentifully
seeinge god hath broken the wall
whiche was the meane betwene the
Iewes and vs which were heathen.
For befoze that, we were excluded
out of all the poꝝmises, but whan
Jesus Christ appered, and said that
he was not come onely for the chyl-
dren that were descended of the line
of Abraham, but for all people and
nations, as it is sayde in the other
psalme. God raigeth that other contreys
farre of reioyse at it. Seinge then y^t thys
was done, in steade y^t there was but
one handfull of people whiche woꝝd

C.v.

Hypped

The thyrde sermon.

Shipped god vnder the lawe and the
prophetes: we are partakers of that
benefite, and of the same inestima-
ble felicity, whan it is saide that the
hill of Sion shalbe the Joye of all y
earth. And this is that which is also
shewed vs by Esay the prophet, that
the lawe shoulde come from thence.
And in the psalme. 110. that god hath
stretched out his sceptre euen vnto
the furthestmost endes of the earth,
and to the contreys farre of. To be
shoxt god was called vpon & knowe
thorowoute all the world. But yet
the roote and beginning came from
that temple, & the hope that we haue
of oure saluation. For the lawe and
prophetes haue had this testimonye
y god woulde take vs w the Iewes
and make vs his childezen. Seynge
then it is so y our saluation is proce-
ded frō the lawe and y prophetes. It
is rightly saide y we haue our Joye
also frō thence. In what cace are we
vntil god make vs feeble his power?
Let vs put the cace that we be moze
then emperours or kings, yet if god
be against vs, we shal haue a worme
that

The thyrde sermon.

that shal gnawe vs alwaies, and we shal euer be in continual tourment. It is true y^e the wicked shal scape y^e nough like dyonhards, but howe so euer it be, they shal neuer haue rest o^r quietnes, so² they must be e and tourment them selues.

To be short we can neuer reioyse vntill we know y^e god hath receiued vs into his fauour, & finde grace at his hands, & be heard whan we shall haue oure refuge vnto him & also be neuer left bare wout his ayde & succour. Whan we haue once wel perswaded oure selues in this, we shall haue where at to reioyse. For other wise all our hope is accursed, & turneth into mischiese, and gnashyng of teeth, if we shall begyn at suche an ende as this, that is to say, whan we shall make no accompte of the loue of god and fatherly affection vpon which all the faythful doe leane. Howe it is well sayde also from the north, because that the hill of Sion looked and laie towarde that region.

And

The thyrde sermon.

And namely whan this mortal enemy of god and of his people spewed oute these blasphemies, and sayd he would vtterly rase all. No (saith he) I will make there my seate in that hill of the north, as if he had sayde y^e the temple, which y^e Jewes thought had been consecrated vnto god, shuld be rased by him, and whan this tyrant spake thus, it is to shewe, that he ment this towne whiche god had chosen, and namely this hill where his temple was builded, to the intēt that it might be visibie, and sence a farre of, and it was to keepe all the Jewes in an vnittie of faith. For we knowe howe wauering and vnconstant they haue ben, yet we may not thinke that it was a speciall byce in them only, for we see howe eche one of vs is full of lightnesse and inconstaunce, for every man wil forge vnto himselfe newe opynions and fantasies: and therto doe men apply the selves naturally. For this cause then god would that the temple shulde be buylt in a high place because it was as it were a banner that he set vp, by
the

The thyrd sermon.

the whiche he called all the Iewes,
saying: come and know me for your
father and saviour. Nowe as I haue
alreadye touched these figures by
past, but the truth and substance re-
maineth still with vs. Let vs learne
then to procure as much as we mai,
y the banner of god may appeare, &
that men may knowe that we holde
him for oure kinge, and desire to be
his subiectes. For it may not be that
our faith should be hydden, as there
are many men which saye that they
beloue in their hart. And in y meane
time, they haue their mouth close,
and there appereth no vertue in thē.
To be shorte, they are altogither as
they were dead. Nowe god will that
as we receyue his word in our hart,
so we should professe him with oure
mouth, declare that we are his, and
desyre that euery one should humble
himself vnder his maiestie, and that
there is none but he only that is ex-
alted on high, towardes whom all
eyes should loke. This is that, that
we must remember. Now although
that this were the excellency of the
hill

God must
be confes-
sed also af-
well wyth
tounge as
harte.

The thyrd sermon.

hill of Sion to be on y^e north side yet neuertheles it was beaten with the wind, as we knowe, y^e those that be set towards y^e same wind suffer many hard & sharp blastes. And that is to declare vnto vs y^e the state & condition of the church is euē such. And although god wil that his grace flourish & shine in it, and be manifest & visible in it, yet neuertheles he ceaseth not to exercise it in many troubles and suffereth stormes & whirlwindes to beate against it in suche sort y^e men shal well know that they whiche rest & stay thein selues vpon him shalbe tossed to and fro.

Let vs (I saye) prepare oure selues herevnto, for we must fele y^e nolue a dale in effect which was then in figure. And so ther vpon the prophete addeth. That god shalbe knowen in his pallice for a safegard. Here the prophete expreth it much better y^e that which he hath spoken hitherto of the Citie of Ierusalē, was not because it was more worthye then other or shoulde trust in her sortresses, or that it had any thinge of this worlde, or in the
be.

The thyrd sermon.

behalf of creatures. All that then is beaten downe in saying that god is knowen in his palace. Nowe this word is to be noted, for in speaking thus, it is as if he said that the situations of which he speaketh here, were neither of bulwarkes fortresses, or great castells for to resist y enemies, but in y that God is knowen to be our defendour. Here then the prophet beateth downe all y euer men thinke to haue for a meane to maintaine and kepe them selfe. For they must loke towarde god. Nowe this sentence is very notable, for we see howe proude me be if they haue any occasion, as they that haue stronge townes thinking they may despye al their enemies. And aboue all if they haue great reuenues, and plentie of munition. And we se y kings thinke to be inuincible whā they haue their townes fortified to repulse al assautes: & are as in a nest aboue the cloudes. For they thinke theselues to be nonof y nūber of me. And i as much as they promise vnto theselusan assurance because of their munition & strength, they thiike there cā neuer ill

The thyrde sermon.

come vnto them, and so seke no further. And although we be nothing, and all y^e we can haue, is but smoke yet there be some fooles that thinke that our fortresses, holdes, and rampars, be meruelous things, and that they should defend & kepe vs harmeles. Now it is certaine, specially according to men, and after the opiniō that a man will hold that god nedes not to doe any more but blowe vpon all that is in Geneva so; to make it vanishe awaye. And if it seme to vs that it is otherwise it is nothinge, & lesse than nothinge: and yet there be some braggers whiche set vp theyr hoynes, and thinke they coulde doe merueilles if neede were. And it is much to the purpose. It is but a feather which the wind bloweth to and fro. Let vs learne then that which is here taught vs, that is to saye, althoughe we had walles a hundred times thicker thā we haue, and had bullwarkes, rampars, garnisons, and munitiō, yea and such furniture and preparatiō that nothing lackt. And so were the greatest kings and
Emper.

The thyrde sermon.

Emperours, and had on our side all the chiefe of the world, yet must not this shadowe of the bulwarkes and thicknes of walles, darke the greatness of god.

So than let vs well note that god must be knowen in y^e midst of all his palaces. And then we shall knowe wherewall to resist all the force and strength of the world, whan god shal be on our syde, and whan we shalbe with him, & he shall take vs into his keeping. For it is his offyce to maintaine and defend vs. And whan we shalbe hidde vnder his winges, and be at rest & quiet, then will he make vs to fele howe great his protection is. And namely seing we be nothing & haue no defence, accordinge to the Iudgement of men: we haue y^e moze to glorifie him, whiche by a blast of his mouth can make al y^e preparatiō of the wicked to vanishe away lyke smoke. But as I haue already said, to loke towards our god, & that this doctrine may be so engraued in oure harts y^e it may neuer be defaced, god must be knowen in the mydd of hys

f. i.

palaces

The thyrde sermon.

palaces that is to say, whan we shal
in dede protest to be his, & he acknow-
ledge vs for such ons, and we again
haue occasion & matter to assure our
selues therof. But in þe meane time
let vs beware to make our selues be-
leue this or that, & saye, yea but we
haue such thinges and suche for vs,
we haue this and that meane for to
help our selues by, wel let vs accept
and vse that which god giueth: But
in the meane time aboue al thinges,
let vs take heede that the same blind
not our eyes, so that we be hyndred
from beholdinge of what great va-
lue the protection and keepynge that
god hath promysed vs, is. See than
whyte it is notabyllye sayde. That god is
knowen for a protection. Nowe the pro-
phete therebpon remembzeth a cer-
tayne experience, that God had gy-
uen of his ayde and succoure, as we
knowe howe the Cytie of Ierusa-
lem was deliuered after a meruel-
ous sorte from the bande of Senna-
cherib, who woulde haue thoughte
that suche an armie, so stronge and
myghty

The thyrd sermon.

myghtye with so great a multitude
woulde haue gon alwaye, or coulde
haue been ouercome in a moment,
yea wythoute the hande of man:

For beholde the Angell of god made
a terryble dysconforting of them and
flew not onely a hundred thou-
sand, but thre or fouer hundred
thousande. Nowe whan we see that
God hath thus wroughte at one
tyme, knowynge that he woulde
haue this hystorie to serue vs for
an instructyon, and that it was as
it were a keye, to open vs the waye
vnto hym, whan we shalbe in anye
perplexitye or trouble, and so haue
accesse for to call vpon hym. Also
there was the lyke done, whan the
two greate kinges of Samaria and
Israell made warre agaynst the Ci-
tie of Ierusalem, and thought vt-
terlye to destroye it. For kynge A-
chaz was closed vp in the towne
as in a Sepulchre. Yet God
broughte all that to nothing, yea in
lesse then turninge of a hande, and

Ierusalem
deliuered
by an An-
gel of god.

F. ii.

laughed

laughed at the foliſhe and raſhe enterpriſe of theſe two greate kinges, which ſpit fier out of theyr throates like dragons. So no (ſaith he) they are two fier brandes, & men thinke that they would kindle a fier to conſume all: but they are but two ſmoking brandes which ſone vaniſhe away. We knowe alſo howe god deliuered kinge Aſa whan he was ſet vpon by the Ethiopians: & whan the people was ſo diminithed, y it was thought the pooore church ſhuld haue been eaten vp w one corne of ſalte (as they ſay). And yet god wrought wonderfully therein. The prophete then ſheweth that the ſame thyng which he ſpake before ſhalbe verified and proued (which God hath as it were ſealed, bycauſe it hath been done before. Now it is true that this ſhall not be done alwayes, I meane not, in a viſible maner. For god wil not ſend his angells from heauen to breake all the enterpriſes of oure enemies after that ſort, neither ought we to appoint him alway how to do it. But thus we muſt conclude that

as

The thyrde sermon.

as god hath succored them that were
forsaken of men, so will he yet doe
lyke agayne, yf we tarry patiently
vntill he declare & shewe his power.
For if we hope and trust in him, and
haue not our selues to much, he will
surmount all that we can imagine
or conceiue of his goodnes & power.
This is than y mynd of the prophet
whā he saith, that the kings are as-
sembled together. And notably he
speaketh thus for to shewe, that yf
all the world should be our enemye,
yet we ought not to feare if we con-
sider and compare them wth god.
For they that are hardy and bold in
any meane daunger, if they see that
men are bent against them w great
furniture and preparation, they are
so abashed & a frayd that nothing can
be moze a frayd. They are so amased
that they knowe not which waye to
turne themselves. And why: because
they measure the myghte of god by
their owne wittes and Iudgement,
which notwithstanding is infinite. To
the intent then we may learne to cō-
fesse y god is almyghtye, and haue
F.iii. al.

The thyrde sermon.

A comfort-
table per-
swasion.

alwaies this rule to guyde vs which
the pꝛophet sheweth vs, whiche is
whā god shalbe on our side that then
we may desie not only the oꝛ fower
that shall rise agaynst vs: but also
when both great & small shal make
warre against vs, and when we shal
here say from farre contréis, behold
such kings are assembled together,
they are agreed, they are fully deter-
mined, the enterpꝛyse is concluded.
When we shall here al these things
let vs learne to saye. Yea but what
is all y^e in respect of god: Haue they
armes longe inough to plucke hym
out of his seat: Haue they munition
and fortresses to stoppe hym, that he
succoꝝ not his when he will: No no.
To be short, the pꝛophete hath here
notablie expꝛessed vnto vs that we
musse esteeme them as vanitie and
smoke, whiche make a great bragge
and shewe, and woulde much amase
vs, yf we trusted & trusted oure selues
on this world.

The kinges (saith he) are assembled
together and haue made their musters. And
are

The thyrde sermon.

are come, as if the earth shuld shake
at their threathings, well, yet they
are doopt awayne, for all their great
furye and rage whiche they thought
had been able to haue made warre
with heauen. It is saide that they shall
see him. That is to say, they haue sene
him, and that hath troubled them,
they were afrayd, and amased. Now
here the Prophete sheweth vs that
the vnfaithful are so furious against
the church of god, because they know
not with whom they haue to doe, &
that it is against god him selfe that
they make warre, as he hathe verie
well declared it in Esaye the Pro-
phete whan he saith. Against the threath-
nings of Rabshades. Yea but knowest thou
who buylded it, for he threathned (as
we haue sayde before) the towne of
Ierusalem, and god saide vnto him.
And thou knowest not who is the builder of
it. For he speaketh notablye by the
mouthe of God. Euen so is it of this
that is spoken here, that the kinges
whan they persecute the poore chur-
che, they truste in theyr furnytore
F. iiii. and

. The thyrde sermon.

and preparation of warre, they are
pufft vp wth pryde, and are as full of
benime as todes. And why? because
they knowe not y^e he w^{ill} preserue
his people, & will haue them weake
and feeble as concerning the worlde
to the intent that his grace maye be
the better knowen, & that their sal-
uation depende wholly vpon hym.

Thus hath
poore Ge-
neua been
ofte threat-
ned wth such
as wormes
hath synse
wyered.

The vnbeleuers wil not thinke vp-
on that, but saye, tush we nede not
but blowe vpoⁿ it to ouerthrow al y^e,
we nede not make any great prepa-
ration, it is a towne, we muste rase
it: and what will y^e cost vs to bryng
it to passe: we nede no moze but one-
ly ten thousand men as a runninge
campe. For it is but a breakfast in
a morninge. Thus then you see the
arrogance & pryde of these that now
a dayes thinke to ouerthrow all, as
it appeareth. And why? It is because
they haue not sene: but whan they
shall come to hande strokes (as they
say) & shall thinke all is their owne
and y^e there remaineth now nothing
but to make triumphes thereof, god
will open their eyes, that is to saie,
will

The thyrde sermon.

Will make them knowe y they haue
meddled w one that is their maister
and moze then their matche, & that
they must be faine to go home again
with shame ynoughe (as they saye)
knowinge y they haue been to rashe
and folishe hardy, whā they first rose
so in their furie and pside. And spec-
ally h prophet saith. He deliuereth her.
Shewing partly the certaintie of y
which he hath said as if he shuld say.
My frends. It is true that god wll
often tymes suffer vs to mourne, &
our enemies shall come in so greake
rage that we shalbe betwene them
like pooze shepe among wulfs. But
be patient a whyle and you shall see
(saith he) what I propone vnto you
nowe, as if it were pointed vnto you
with a finger, & you shal feele by ex-
perience, that god forgetteth not to
succour thē which put their trust in
him and y in time convenient. And
your enemies which at this date set
by their crest & loke a lost, and shewe
their violence, shalbe confounded.
And why? because they shal begin to
see in shade of that they are nowe

f. v.

blind

The thyrde sermon.

blind. Ther vpon the prophet expoth
beth better the thing that he said, to
wete. That feare came vpon them and pos-
sessed them as the payne of her that laboreth
of child. **Thys** similitude is samplier
ynough, and ought to be remembred
of vs whan we shall haue a litle tas-
ted the propheties and the Gospell.
That is to say, that the feare of the
wicked and contemnours of god, is
as the so:owe and greefe of a womā
sodainly taken, so: she shall be mery
and at her ease. And lo by & by come
the pangs and grypes of labour bp-
on her & then she gnasheth her teeth
so: paine. Euen so fareth it w: them
that abuse so their fo:ce and strēgth
that they make no conscience to ryse
agaynst god, and to attempt this o:
that beyond al measure. They haue
they: belly puffed bp: but sodaynely
god striketh them with horroure and
feare in suche so:te, that they can-
not tell what shall become of them.
Nowe to be shor:te this is to declare
vnto vs that God hathe incompre-
hensible meanes, to deliuer vs from
death, whan it shall seme that oure
ene

The thyrde sermon.

enemyes haue baynquyshed vs an
hundred tymes, and despyze nothing
but to swallow vs vp, and that god
wylle worke in suche sorte that they
shall be broken wyth sodaine feare.
And of thys we haue neede to be ad-
monyshed and warned. For we
see howe the despyers of the gospell
and the persecutours of the churche
are lyke vnto wyld Beastes, full of
poyson and surpous agaynst the
pooze faythefull, and lyke unsatis-
fiable goulfes whiche cannot be satis-
fied wyth bloude. And in the meane
time what pryde is there? He that
wylle saye vnto these apes or babins
whyche gouerne now a dayes the
courtes of kynges, & make al thinges
passe thorow thei2 handes, what
thinke you to do: agaynst whoo write
you: they wil reple & say. See these
bagabonds & beggarly fellows, wil
they yet threate vs: And th^o we shal
be a hundred tymes swallowed vp by
y^e rage of these braue me of y^e world.
There is a certain security or careles-
nes which engendyeth such a fierynes
& pryde in al the persecutours of the
church

Apes or ba-
bins of the
court.

The thyrde sermon.

church in such wise that they thinke
no euil can come neere them, as it is
said in the .9. psalme, and as Esaye
the prophete also reciteth, yf there
fel a tempest, or storme, throughout
al the world, they thinke they could
nener be touched therewith. But let
vs remember, that whiche is sayde.
That they shalbe taken sodainly as a woman
is taken with grypes & pangēs of child birth.
See then howe this admonition is
very profitable for vs, to the intent
y we shuld not be to muche abashed
nor discouraged with the stout bold-
nes & pride of our aduersaries, whā
they rise so against vs. And euen as
we haue neede to be aduertised and
warned of that: so also on the other
side for our part, let vs not thinke to
be sodainly taken, as our lord Iesus
Christ also applyeth this similitude
to that vse, whan he saith that they
whiche be a sleepe shalbe wakened:
but it is to late. And will we be ex-
empt from the Iudgement of God?
let vs then walke in feare and care,
and prepare our selues every day to
receyue y chastisements & corrections
that

The thyrd sermon.

that god shall send vs, and specially
the doctrines & admonitions, to the
ende that we maye be pacient, & not
to be like the woman that is sodain-
ly taken wth paine & greefe, whan we
shall haue consydered longe befoze
what may happen vnto vs. But yf
we wyl harden our hartes, & mocke
god, and despise his thzeatninges &
corrections, it is most certaine that
we can neuer escape that whiche is
here said, and that y^e pzophete name
ly applyeth to them that persecute
y^e churche, and by that meanes take
vpon them to make warre against y^e
liuig god. Wherfoze let vs now fal
downe befoze y^e maiestie of our good
god, in acknowledging of our offen-
ces desiring him that he wol vouche
safe to giue vs a good and sure saun-
dation, that neuer may be shaken of
turne vs away from the promises to
his church, but knowing that he wil
dwell in the myddest of vs, we maye
earnestly seeke him, not doubtyng
but that he will be at hand wth all
them which cal vpon him, in fruthe
and verite, and that he would purge
and

The thyrd sermon.

and deliuer vs from al pꝛesumption,
all fond hardines, and from al these
baine confidences and hope wherw
men abuse and deceiue themselues?
And y he would not suffer vs to rest
oꝛ stay in any thing but in him, ney
ther to be pluckt away in anye sozt,
but to cōtinue & confirme vs moze &
moze in this knowledge and vnder
standing that he hath giuen vs, and
in the certaintie of his wil, to thende
that at all times & in all the daies of
our life, we may know that all oure
welth & helth dependeth on him, and
on his mere goodnes, and free
gift, and that we may haue
all our refuge and re
course thither, that
so he may be gloꝛi
fied foꝛ euer & euer.
So be it.

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